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The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

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THE EXISTENTIAL DIMENSION OF TEACHING

[EDITOR'S NOTE.—At the orientation meeting of the Federated Theological Faculty, Green Lake, Wisconsin, last October, Dean Bernard M. Loomer presented a paper on "The Existential Dimension of Teaching." One section of this paper is a description of the basic fields of inquiry in the Federated Theological Schools in terms of existential qualities and the tensions they exemplify. Dean Loomer uses the term "existential" to refer to that kind of teaching which involves the student personally, discussion in which the student as a living self has a stake, and in his preliminary remarks emphasizes two characteristics of existential teaching. The first characteristic emphasized is that "the material and the viewpoint in terms of which the material is presented undercut to an appreciable degree the outlook or value-system of the student and/or his culture." This undercutting may take two forms, skeptical or positive, the latter being more fruitful in that, while undercutting our present perspective, a tension is preserved between the alternatives. The second characteristic is that "each of our basic fields of inquiry (if we are to become and remain relevant to the world of life and thought represented by the university) should and does embody within itself a method of investigation that has its counterpart in other areas within the university."

The necessary brevity of this note cannot convey some of the difficulties and complexities pointed out in the paragraphs that precede and are more explanatory of Mr. Loomer's approach to the description of the fields as given here. However, this introduction seems a minimum requirement for the reader, where the full text of the paper cannot be reproduced.]

IT SEEMS to me that our several fields, including their basic sequences, do (and perhaps to a greater degree should) embody existential qualities. They do undercut not only the viewpoints of our students but in part at least the general contemporary outlook. And they do exemplify tensions.

The *biblical field* deals with material and insights that are relevant to and undercut the outlook of any culture, including those cultures of the Bible. Its tensions arise from many sources. The Bible is a record of the interpretation of God's historical disclosures of himself to a particular people. Yet it must be viewed as relevant to all people anywhere. It must be related to the

development of the cultures of the Near East, yet it cannot be simply subsumed under them. It deals with authoritative events, yet it is not itself normative. Its study involves the methods of all historical disciplines, but it is concerned to tell of God's free activities in history. It presupposes faith and still it seeks to justify faith. It is subject to the criticism of rational inquiry, although it requires that the eye sees what it beholds. It must be relevant to philosophic pursuits while it attempts to speak of things that no philosophic system can capture. It must be allowed to speak for itself and not be modernized, yet it must forever be retranslated and reinterpreted.

The *church history* field, in its use of historical methodologies, attempts to interpret the nature of the church as an institution in terms of its historical cultures. Yet it knows that the qualitative genius of the Christian community is not identical with any set of cultural values and standards. It traces the historical and developmental character of the church, while it also tries to describe the nature of the fellowship as one without making this unity a static form or a least common denominator of several forms. It must do justice to the historical many and yet portray the religious one. It is concerned to delineate as best it can the work of God in history by means of a standard of value to be found within the study of history itself, without at the same time making this criterion demonic. It is engaged in trying to discern the peculiar work of God within the Christian fellowship without denying but rather affirming God's judgmental and redemptive acts in all of culture. It must adopt the canons of historical evidence and yet, like the biblical field, deal with God's free creativity. Its aim in part is to see and then to picture in words the historical manifestations of transcendent goodness. It, too, can see the past only through the eyes of the present. Yet the past must speak for itself in terms of its own valuations and still communicate to the present. The material and viewpoint of church history undercut the present outlook by seeing the past and present as each subject to the authority of the other and both subject to the transcending creativity and grace of God.

The field of the *history of religions* undercuts our contemporary world view by showing that other world religions also claim ultimate justification. (Part of the difficulty of the discipline lies with those professors who are not themselves existentially involved in the struggle with basic presuppositions, who make the subject matter an academic exercise because they have lost a sense of tension and who use the material for defensive purposes.) Its tensions are also numerous and difficult. In some respects a religion is best understood by one inside the communion; yet the professor must inter-

pret several world religions. Faith is always a particular faith; yet he must deal with religion as such. World religions are developmental movements rooted in specific historical communities; they must be looked at as dynamic wholes. Still they must permit of comparisons in terms of aspects of themselves, sociological, philosophical, ethical, etc. The difficulties with respect to the application of historical methodology to religion that obtain in the historical and biblical fields are found here with perhaps greater complexity. The ultimate assumptions of each religion are in part decisions arising out of particular historical situations; yet they must be subject to philosophic and scientific analysis and persuasion if they are to claim validity. Yet science and philosophy in themselves are not final arbiters of truth, for they are also the products of specific historical cultures and may exemplify the limitations of those cultures. The claims of particular world religions are subject to the tests of universal disciplines, but there is no nonhistorical and noncultural way by which to validate any criterion (or criteria) of truth. Criteria of truth (at least implicitly) embody historical developments. They arise out of intellectual and religious struggles which have taken place in historical contexts. To some degree at least, criteria of truth presuppose basic judgments with regard to value. (I do not mean to convey an impression of hopelessness. Rather there is no place to begin, no starting point which in itself is wholly neutral, presuppositionless, or objective. Whatever one's starting point may be, a circle is involved. And one ends with a circle, although not necessarily the same one with which he began. This situation is one evidence, for me, that integrity is a universal demand, and why "coherence" is an inescapable feature of any adequate criterion of truth.)

The *ethics and society* field undercuts the contemporary standpoint by evaluating that standpoint in the light of the religious and ethical insights of prophetic Christian faith and in the light of the situation as disclosed by the social sciences. Its existential aspect is enhanced by its delineation of the Marxist critique of contemporary society and by the intent of the members of the field to construct a Christian alternative to Marxism. This field has tensions peculiar to itself. It is involved in the attempt to interpret Christian ethics in terms of the basic social science disciplines, and vice versa. Yet the methodology (including presuppositions) of the social sciences reflects the contemporary world view. The field is primarily ethical in its concern, and yet it must interpret ethics as one perspective of Christian faith. Although it is not solely or even predominantly philosophical in outlook, the field must develop the implications of theological ethics for philosophical ethics.

The field of *religion and art* (more particularly at this stage, theology and literature) undercuts the contemporary perspective in two respects. It attempts to persuade Christians that the skeptical and Greek motifs must be taken seriously; that the Christian story is not usually told by itself alone, without these other motifs being present. On the other hand, it is concerned to point out the Christian elements in the literature that people now recognize as significant. Literary devotees are usually not aware of the greatness of Christian tragedy. They seem to feel that much if not most of the importance of great literature is due to the presence of Greek or skeptical factors. But this involves them in a theological point of view. The tension of this field is of a piece with this central task. Its aim is not personal artistic appreciation or wisdom. Its concern is to develop a science of analysis wherein theology is expressed in literary or artistic works and these works are subjected to theological criticism. The theology is to be found in the major literary properties themselves, in their very structure. It is not something separate from these literary elements. Theology is in turn looked upon as a most significant way to analyze the meaning of these major literary and artistic properties. The object of analysis is the work itself. Thereby the disciplines of art and religion are brought into a relation of interpretation, such that some of the intellectual implications of faith can be ascertained and evaluated, and wherein one may see that art presupposes and is an expression of faith. In this context the cultural relevance and adequacy of Christian faith may be more readily determined.

The field of *religion and personality* undercuts the contemporary outlook in terms of the tensions involved in the relations between theology and the social sciences, particularly psychology, anthropology, sociology, and education. The field seeks to understand the meaning and relevance of Christian faith by identifying its insights in terms of dynamic structures of behavior which are also investigated by these sciences. In this respect these sciences may aid us in recognizing and evaluating the significance of Christian faith in terms of the forces that are operative in the individual and social aspects of personal development. On the other side the field is concerned to lift out and criticize the implicit theological and philosophical assumptions that guide and give shape to many of the analyses and studies undertaken by these social sciences. In attempting to distinguish the work of God and the work of man, one of its live hypotheses is that Christian faith may provide richer and more fruitful clues for a more adequate understanding of man in his social relations—an understanding that can be expressed in terms of

mechanisms and processes that are the objects of scientific inquiry. In this sense its task is analogous to that of the field of religion and art. In this difficult task of identification the field has significance for the other fields and they for it. It is another dimension of the possible intellectual outreach and cultural relevance of fatih. The main tension of the field symbolizes the contemporary struggle as to which of our modern competing faiths is most adequate to man's understanding of himself and the realization of his fulfilment.

The existential thrust of the *theological field* consists, on the one hand, of a general interpretation and evaluation of historic Christian faith in the light of modern discoveries in the various disciplines and, on the other hand, of an evaluation of the viewpoint inherent in these disciplines from the vantage point of historic and contemporary Christian faith. In this interpretative and evaluative process it is concerned with a general framework and system of meaning. In this regard it is probably more akin to philosophy than are the other fields of our faculty. It borrows from the other six fields, and yet its propositions should find exemplification and embodiment within these other and less general fields. Its tensions are shared by the other fields and are at the same time peculiar to itself. Historically, it must do justice to the variety of expressions of Christian faith; yet constructively it must systematically define what this faith is in its essential features. It must interpret any statement of Christian faith in terms of its historical context, while at the same time it must distinguish between that which is essential and that which is accidental and tangential, between that which is culture-bound and that which is culture-transcending. It must take acute cognizance of the explicit or implicit philosophical framework within which theology is thought and communicated; yet it must also discriminate between what is peculiar to faith itself and what is peculiar to the specific philosophy involved. It must construct its theology within the framework of some philosophic system; yet no philosophy exhausts the meaning of God's revelation. Nor does any theological system. The theological statement of the meaning of Christian faith must be tested by any intellectual discipline used in the construction of the statement. Yet faith offers its own evaluation of these same disciplines. The tensions are perennial. The final court of appeal is God's transcending goodness and power, historically disclosed.

BERNARD M. LOOMER

FEDERATED THEOLOGICAL FACULTY
UNIVERSITY OF CHICAGO

SUGGESTIONS FOR READING

The limited selection for reading and study presented here has been made by a faculty member in each of the seven fields represented in the Federated Theological Schools.

BIBLICAL FIELD

DODD, CHARLES H. *Gospel and Law.* New York: Columbia University Press, 1951.

WINDISCH, HANS. *The Meaning of the Sermon on the Mount.* Philadelphia: Westminster Press, 1951.

HISTORICAL FIELD

BUTTERFIELD, HERBERT. *History and Human Relations.* London: Collins, 1951.

NASH, ARNOLD S. *Protestant Thought in the Twentieth Century.* New York: Macmillan Co., 1951.

WILDER, AMOS N. (ed.). *Liberal Learning and Religion.* New York: Harper & Bros., 1951.

HISTORY OF RELIGIONS

HEIMANN, BETTY. *Indian and Western Philosophy.* London: Allen & Unwin, 1937.

SLATER, ROBERT LAWSON. *Paradox and Nirvana.* Chicago: University of Chicago Press, 1951.

ETHICS AND SOCIETY

LIMBERT, PAUL. *College Teaching and Christian Values.* New York: Association Press, 1951.

RICH, MARK. *Rural Prospect.* New York: Friendship Press, 1950.

SMITH, ROCKWELL. *The Church in Our Town.* New York: Abingdon-Cokesbury Press, 1945.

RELIGION AND ART

Mr. John Hayward notes: "On the theory that the art of painting will exercise a more meaningful influence if it is practiced as well as observed, and if it is observed under the most vivid conditions, I would suggest the following books:

CANE, FLORENCE. *The Artist in Each of Us.* New York: Pantheon Books, 1951.

Here one is introduced to artistic work that amateurs (including children) have achieved, together with sound advice concerning the state of mind (rather than the technical tools) required for the release of one's own artistic gifts.

SKIRA. *Creators of the Renaissance, The Renaissance, The XVIIth Century, The XIXth Century,* and *The History of Modern Painting* (3 vols.).

A new photographing and printing process developed in Switzerland makes this series by far the most vivid and exciting history of painting yet published. Each of these many hundreds of prints is in full color. Each of the seven volumes also contains a very complete explanatory text."

RELIGION AND PERSONALITY

HILTNER, SEWARD. *The Counselor and the Counseling Process.* New York: Abingdon-Cokesbury Press, 1952.

WEATHERHEAD, LESLIE D. *Psychology, Religion, and Healing.* New York: Abingdon-Cokesbury Press, 1952.

THEOLOGY

BERDYAEV, N. *Dream and Reality.* London: Bles, 1950.

FERRÉ, NELS. *The Christian Doctrine of God.* New York: Harper & Bros., 1951.

KRONER, RICHARD. *Culture and Faith.* Chicago: University of Chicago Press, 1951.

STUDENTS VISIT FOUNTAIN STREET BAPTIST CHURCH

Several students from the Federated Theological Schools were the guests of the Fountain Street Baptist Church, Grand Rapids, Michigan, one week end in November. The visit came out of the planning of the Home Missions Council in the church and was designed to provide opportunities for students in theological schools to visit the church, see the church program in action, and carry on discussions with the ministry and lay leaders with respect to the training and work of the ministry and in the setting of a large urban local church.

Within the knowledge of the students who made this visit, the program of the Home Missions Council was novel and distinctive in that this was not a mere visit but participation in a program planned by the church for the mutual benefit of both church and students. Group discussions with the ministers of the church and with lay leaders in the church preceded observation of the church's work in the Character School and participation in the worship service.

This action of the Fountain Street Church sustains the kind of discourse that contributes to a relationship between the local church and centers of training for religious leaders that should prove helpful to both.

Duncan Littlefair, Ph.D. '40, Bob Britt Hauserman, ex-'43, and Verdi Reusser are ministers of the church. To these alumni and friends of the Divinity School, to the lay leadership and members of the Fountain Street church, the Divinity School acknowledges its appreciation of the church's action.

WELCOME, BAPTIST AND DISCIPLE ALUMNI!

The annual meetings of the American Baptist Convention and the International Convention of Disciples of Christ will be held concurrently in Chicago, May 19–23, the Baptists meeting in the International Amphitheater and the Disciples in Medinah Temple. There will be three joint meetings in the evening sessions.

The Disciples Divinity House and the Divinity School have made plans to welcome alumni and friends to the University campus during these conventions and to provide opportunities for visitation and discussion together.

On Tuesday evening, May 20, at 5:30 o'clock, there will be an Alumni Dinner at the Quadrangle Club.

More precise information regarding the Alumni Dinner and other activities, not planned to interfere with the convention programs, will be forwarded to alumni by mail at a very early date. In this correspondence an opportunity will be given to make reservations for the Alumni Dinner.

This initial announcement is to inform you that a hearty welcome awaits you on the Midway and that the Federated Theological Schools anticipate with great pleasure your visit in our midst.

CHURCH CELEBRATES ONE HUNDRED AND FIFTIETH ANNIVERSARY

W. Jasper Howell, M.A. '05, delivered the sermon on the one hundred and fiftieth anniversary of the First Baptist Church, Cortland, New York, September 30, 1951. Mr. Howell was minister at Cortland for six years, and during that time he also delivered the sermon on the occasion of the one hundredth anniversary of the church. Following his work in Cortland, Mr. Howell served as minister of the First Baptist Church in Columbia, Missouri, and the First Baptist Church in Omaha, Nebraska. He now resides in Toledo, Ohio, where he has done supply work for numerous churches.

In his sermon on the one hundred and fiftieth anniversary of the Cortland church, "Paul Takes the Gospel to Europe," Mr. Howell emphasized the nature of the church's beginning, the making of the New Testament, and the influence of the Bible. In emphasizing the influence of the Bible on the growth of Christian civilization, he concluded: "The ideals of the Gospel have changed the purposes and lives of men. Today the value and well-being of the individual is recognized far and wide. International statesmen have adapted the Christian principle of the value of the individual. Governments recognize the dignity of men."

The *Divinity School News* is unable in this issue to publish the full text of the sermon but takes this opportunity to congratulate the Cortland church on the achievement of a hundred and fifty years of Christian witness, and Mr. Howell on a long and useful ministry.

CHRISTIAN ACTION

On January 21 several members of the Federated Theological Faculty and student body met to lay plans for the organizational meeting of the local chapter of Christian Action, which was held on February 25.

Christian Action is an organization whose members are seeking to clarify a democratic relation of Protestant Christianity to politics and social issues, combating at once the identification of Christian politics with unqualified free enterprise, on the one hand, or uncritical fellow-travelers, on the other.

The quarterly *Christianity and Society* is the publication through which Christian Action will largely have its written expression. Inquiries may be addressed to Christian Action, 537 West 121st Street, New York 27, New York.

FIELD NOTES

These comments arise from three particular visits beyond the confines of the Midway during the past quarter and have to do with some aspects of the church situation in general, seminaries and ministerial training, and the rela-

tion of the seminary and the local church. These are specific concerns vitally related to our academic program on the campus.

Elsewhere in this issue of the *Divinity School News* is a brief report of the visit of a number of students from the Federated Theological Schools to the Fountain Street Baptist Church in Grand Rapids, Michigan. I had the opportunity of accompanying these students on this visit and have noted the impact of this visit on the students. What the Fountain Street Church has done in arranging such visits as one aspect of the home missions program of the church suggests a point of contact between the local church and the seminary that results in more than a casual relationship. Such a procedure, initiated by the local church, is indicative of an awareness and interest that the seminary should encourage and maintain through its own appreciative response. It is noteworthy that the distance that separates the average local church and the average center of ministerial training is wider than is supposed, and this serious gap is not closed either by the literature that passes between church and seminary or by the dependence on alumni relations. Both the seminary and the local church are the losers as a result of this hiatus. The Fountain Street Baptist Church has pointed one effective way in dealing with the problem and has acted decisively.

The annual meeting of Baptist Seminary Presidents, American Baptist Convention, meeting in St. Louis late in November, disclosed the usual concern for the intricate and perplexing problems that constantly harass seminary staffs and responsible church leaders. Budgets, teachers' salaries, student personnel, and ministerial standards are matters of continuous discussion. One of the most acute problems is that of standards of ministerial training. It is a matter of record that only 52 per cent of ministers in the American Baptist Convention meet the minimum ordination standards of two years in college and three years in seminary. Less than 40 per cent meet the maximum standards of full college and seminary training. Each year a number of better-trained men are lost to other denominations. With the influx of Negroes in the North in the last decade, whose background is predominantly Baptist, the problem of ministerial training for Negroes is particularly acute, the average training of the Negro minister being decidedly inadequate. An awareness of these problems, the general increase in seminary enrolment, and a serious and concerted effort in responsible councils to deal with these problems are hopeful signs, but any effective, immediate solution of the problems does not appear imminent.

A recent visit in the Midwest, with Topeka and Omaha as western limits of this visit, in conference with state and city church secretaries, educators, ministers, and state and city secretaries of church councils and federations helped to enlarge our perspective and comprehension especially with regard to placement in congregational type churches and the training of ministers. Generally there is a shortage of minis-

ters in all major denominations in churches with a salary range below $3,600. This figure varies slightly (downward) among different denominations. Co-operative ventures among smaller churches, at least a partial solution to inadequate salaries and ministerial oversight, are difficult even among churches of the same denomination. All of this may be obvious, but what is not obvious is the growing resentment to the "competitive angle," a blight both to church and to minister, in the churches where salaries are more adequate. A great concern about this problem and an apparent helplessness in the face of it are everywhere manifest.

To questions about ministerial training, a majority of answers emphasized the need of greater intellectual discipline (an answer from several sources and somewhat a surprise to us), the need of better preaching in the pulpit, and the need of a greater ecumenical outlook. In emphasizing the need of better preaching, no undue emphasis was placed on technical requirements in seminary education, a point that has often been debated. I am reminded of a statement by Ortega y Gasset which he used in a much wider sense but which has its application here, "We live with our technical requirements, but not *by* them." Technical requirements may have some minimal bearing on good preaching but can have no priority to intellectual discipline and clarity and the "burning fire, shut up in my bones" that Jeremiah could not evade.

WILLIAM N. WEAVER
Assistant to the Dean

ALUMNI NEWS

PERSONALS

Rachel Hadley King, M.A. '27, Northfield School for Girls, East Northfield, Massachusetts, is chairman of the Curriculum Committee of the National Association of Biblical Instructors.

John H. Blacklidge, B.D. '43, was ordained to the priesthood of the Protestant Episcopal church, in Old St. Paul's Church, Baltimore, Maryland, December 17, 1951. He is associated with St. Paul's as assistant minister.

Arthur Carl Piepkorn, Ph.D. '32, after eleven years of active duty as a chaplain in the U.S. Army, was installed on January 6 as professor of systematic theology in Concordia Seminary, St. Louis, Missouri. Other Chicago alumni teaching at Concordia at the present time are Louis William Spitz, Ph.D. '43, who preached the installation sermon; Walter R. Roehrs, Ph.D. '34; Paul Martin Bretscher, Ph.D. '36; and Jaroslav J. Pelikan, Ph.D. '46.

David Crockett Graham, Ph.D. '27, has just begun a ministry with the Emanuel Baptist Church, Wenatchee, Washington. He has recently completed a book, *Songs and Stories of the Ch'uan Miao,* which the Smithsonian Institute has accepted for publication in May.

At a joint midwinter meeting of the Chicago Society of Biblical Research and the National Association of Biblical

Instructors held at the Oriental Institute on January 19, one of the most interesting features was a series of progress reports on major biblical and New Testament projects being carried forward at the present time. Four out of five of these reports were presented by Divinity School alumni. Merrill Parvis, Ph.D. '44, reported on the International New Testament Text project; F. W. Gingrich, Ph.D. '32, discussed the New Testament and Patristic Greek Lexicon; Allen P. Wikgren, Ph.D. '32, reported on progress in the translation of the English Bible; and J. Coert Rylaarsdam, Ph.D. '44, discussed the World Council study of the biblical doctrine of man.

Frank Jennings, B.D. '17, has been elected to the general board of the National Council of Churches of Christ in U.S.A., the executive board of the Division of Christian Life and Work of the National Council, and the Committee on Co-ordinated Emphases of the National Council.

Eugene S. Tanner, Ph.D. '34, has been elected chairman of the liberal arts faculty of the University of Tulsa for 1952. Mr. Tanner will lecture three hours a week on "Introduction to the Bible" on radio station KWGS, Tulsa, during the forthcoming spring semester.

Roy A. Cheville, Ph.D. '42, is acting president for the current year at Graceland College, Lamoni, Iowa.

Huston Smith, Ph.D. '45, a member of the faculty of Washington University, St. Louis, was given a grant by the Carnegie Foundation in the summer of 1951 to correlate and write the findings of a Washington University committee on the aims of liberal education.

Edwin R. Danner, ex-'26, is the author of a recently published Pennsylvania Dutch dictionary. The dictionary contains twenty thousand words and phrases translated from English into Pennsylvania Dutch.

Stiles Lessly, M.A. '26, was recently given a birthday party by the First Congregational Church of De Kalb, Illinois, of which he is minister.

Ernest Cadman Colwell, Ph.D. '30, has accepted appointment as dean of the faculty, Emory University, Georgia.

The Chicago Ethical Society, at present under the direction of A. Eustace Haydon, Ph.D. '18, is currently celebrating the seventy-fifth anniversary of its organization.

Takuo Matsumoto, ex-'19, formerly president of Hiroshima Girls College and now on the staff of Aoyama Gekim University in Tokyo, has been appointed chairman of a translation committee of the Japan Bible Society responsible for rendering the Bible into vernacular Japanese. In general, the Smith-Goodspeed Bible, published by the University of Chicago Press, will be a model for this project.

President of the Chicago Society for Biblical Research for the present academic year is Allen Wikgren, Ph.D. '32. Secretary of the same society is David J. Wieand, Ph.D. '46, professor of New Testament in Bethany Biblical Seminary.

Paul Stevens Kramer, Ph.D. '33, of Seabury-Western Theological School in Evanston, Illinois, is the author of a

highly challenging volume on *The Doctrine of Our Salvation,* published by the Exposition Press.

Kendrick Grobel, M.A. '32, is the author of a scholarly investigation of *The Shepherd of Hermas,* published in Volume I of the "Vanderbilt Studies in Humanities." At present Professor Grobel is on leave of absence from Vanderbilt and engaged in research on a Fulbright grant.

Helen F. Spaulding, M.A. '43, director of research in Christian education for the National Council of Churches of Christ in U.S.A., has recently returned from a sabbatical leave during which she spent four months in Europe. Most of the time was spent studying problems of world peace and international relations in a seminar of twenty Protestant church leaders, organized by Dr. Charles F. Boss, Jr., of the Methodist Peace Commission. Of special interest were the opportunities to study a Communist form of government in Yugoslavia and to meet persons from behind the Iron Curtain in Vienna and Berlin.

Albert E. Patch, B.D. '03, has recently left a bequest of considerable money for the scholarship funds of the Divinity School.

Millard G. Roberts, Ph.D. '47, became assistant minister to Dr. Paul Austin Wolfe of the Brick Presbyterian Church, New York City, on January 1. Mr. Roberts was formerly minister of the First Presbyterian Church, Olean, New York.

We have recently had some interesting correspondence from William F. Clarke, M.A. '12. Mr. Clarke is now living in Duluth, Minnesota, occasionally doing some writing. Now eighty-four years of age, he says that he is still seeking for the truth.

Chaplain (Major) Merrill Davis, ex-'49, is now on duty with the armed forces in Korea.

Chaplain (Captain) Robert Williams, ex-'50, is on duty with an Airborne Engineering unit in Fort Campbell, Kentucky. Since his return to active duty he reports that he has made eleven parachute jumps.

The Federated Church, Baptist and Disciple, of Oberlin, Kansas, celebrated the thirtieth anniversary of the Federation on Sunday, January 6. Donald S. Hobbs, ex-'45, is minister.

William L. Reese, Ph.D. '47, professor of philosophy in Drake University, is president of the Iowa Philosophical Society for the current year.

Noah E. Fehl, Ph.D. '50, was ordained to the priesthood of the Protestant Episcopal church at St. James Church, Chicago, on December 8. In the same service, Russell K. Nakata, Jr., M.A. '51, was ordained to the Order of Deacons.

Selby Vernon McCasland, Ph.D. '26, of the department of religion, University of Virginia, has been elected vice-president of the Society of Biblical Research and Exegesis.

FACULTY NOTES

Amos N. Wilder is the latest recipient of the Bross Prize, his manuscript, "Modern Poetry and the Christian Tradition," having been declared the prize winner. This manuscript will be published in book form March 24.

Victor Obenhaus was the speaker for Religious Emphasis Week at the University of Oklahoma, Norman, during the past quarter.

J. Coert Rylaarsdam was the speaker for the Religious Emphasis Week in Marshall College in February.

Daniel D. Williams will give the lectures at the general conclave of the Congregational-Christian Churches meeting at Pomona College, California, in June. In April, 1953, he will give the Nathaniel W. Taylor Lectures at Yale Divinity School.

Wilhelm Pauck delivered an address on "The Place of Theology in Contemporary American Protestantism," at the induction of Professor William Robinson as professor of Christian doctrine in the Butler School of Religion, Butler University, Indianapolis, Indiana, on February 5.

A. C. McGiffert was the speaker for the Religious Emphasis Week at the University of Kentucky in February. In March he will be guest speaker at Dillard University, New Orleans, Louisiana. Recently Mr. McGiffert completed a cruise to Hong Kong, China, and return, during which time he made contact with alumni and Christian Mission enterprises.

James H. Nichols will be the speaker at the Westminster Foundation, University of Wisconsin, Religious Emphasis Week, March 2–4. On February 24 he addressed the Student Christian Foundation at Michigan State College.

William N. Hawley will be the speaker at the Episcopalian student foundation, University of Wisconsin, for Religious Emphasis Week, March 2–4.

Bernard M. Loomer will be guest speaker at Shimer College, Mount Carroll, Illinois, April 24.

Jerald C. Brauer will give six lectures on "Theology and Protestantism, Yesterday and Today," at the Adult Lenten School, Fourth Presbyterian Church, Chicago. On April 15–16 Mr. Brauer will address the Mid-Western Lutheran Ministers' Conference on "The Christian Faith and Social Responsibility." During April Mr. Brauer will also give a lecture at the Lutheran Theological Seminary in Philadelphia and will deliver a series of lectures at Concordia Theological Seminary, St. Louis, on the subject, "Christianity and Society."

Seward Hiltner was guest speaker on February 5 for the meeting of the National Association of Baptist State and Convention Secretaries, meeting in Chicago. He was also guest speaker for the meeting of Congregational-Christian ministers of Florida, at Avalon Park,

February 18–20. On March 13 he will address the National Association of Congregational Children's Workers, meeting in Chicago. On March 16 and 17 he will speak before the Wesley Foundation and the department of psychology at the University of Illinois.

Barnett W. Blakemore will be the speaker in a series of Lenten services in Chicago and South Bend, Indiana, churches.

James Luther Adams gave two addresses at the meeting of the National Conference of Teaching of Religion in State Universities, on December 17–19. Mr. Adams has also spoken in a series of meetings of Protestant and Other Americans United for Separation of Church and State. He is vice-president of the Chicago chapter. Mr. Adams will speak at Philander Smith College, Little Rock, Arkansas, in March.

Several members of the Federated Theological Faculty will speak in Chicago churches during the Lenten season.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name_____ Address_____

U. of C. degrees_____ Year_____

Other degrees_____ Institutions_____ Year_____

Mailing address_____

New pastorate or other position_____

Book published_____

Election to position of honor or responsibility_____

Interesting project recently accomplished_____

Any other information of interest_____

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